2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kaninkon
Kachichere

649 Jema'a. So they seceded, made their own chief, and their own arrangements about tribute to Jema'a."

From this point, Mathews' account becomes somewhat difficult to interpret:
648 " A senior branch of the Kaninkon . . . comprises the towns of Amere, Bakin Kogi,
and Gerti. [This is presumably the " Black " section of the tribe, though Mathews
622 fails to label it as such.] They say that they were conquered by the Fulani and thereafter paid them tribute, but that each town had its own *jekada* and brought its own tribute to Jema'a. At first, when the Fulani had not come to Jema'a, they had one chief for them all [that is, a paramount chief of Kaninkon, presumably] and another one for the " Black " [spokesmen from which are informing here?] and " White " Kaninkon [that is, one " chief " for each section: see also below] . . . and [still another for] Ambam. But after the split there were separate chiefs, and they would not be prepared to unite now. . ."

It would appear that the sectional chiefs of the second paragraph quoted are
622 perhaps the " separate priests for each village " of the first paragraph, and that the people of Amare, Bakin Kogi. and Garte constituted one local unit or village (" Black "), while Ungwar Peri and Ungwar Baki constituted another (" White "); the unique position of Ambam remains, however, to be explained. The position of the " paramount chief " cannot be determined precisely on the basis of the material here presented: he might have been the intermediary between the body of village priests and Sarkin Kajuru; or a ritual specialist of some sort with a wider than usual following (cf. the *teowap* of Shokwa, etc., under Katab, above).

648 According to Mathews, Kaninkon intermarry with the people of Nindam village, immediately south of Kaninkon territory (see Kachichere, below). Smith reports that Kagoro tradition describes Kaninkon as friends and allies of Kagoro (like Kagoro's Katab, Kafanchan and Jaba neighbours): this, apparently, in spite of the fact that Kaninkon submitted to Kagoro's Hausa-Fulani enemies, and may well have joined in raids on neighbouring tribes such as the Kagoro who resisted the power of Jema'a.

No other information is available regarding the Kaninkon and their culture.

Kachichere (Aticherak) of Zangon Katab District; " Daroro " of Jema'a District, Jema'a Emirate-Division, Plateau Province

Location: Population: Nomenclature: Affiliations: Traditions of Origin

101 South-east of the seven Village-areas of Zangon Katab District, Zaria
131 Emirate, which constitute the (unofficial) Katab tribal area, against the northern border of Moroa Independent District, lie the Village-areas of Kachichere Arna and
162 Pari—on the westernmost spur of the High Plateau, a peak of which rises to some 4,000 ft. above the village of Kachichere. Kachichere Arna (population 276, *c.* 1948) is inhabited largely by Aticherak—the Hausa corruption of which name is the more familiar " Kachichere." Pari is a Chawai (Atsam) community, but contains the important Aticherak hamlet of Lungu (population 520, in 1950). The total figure given in the N.A. Census of 1948–9 for Aticherak in Zangon Katab District (and Zaria Province) is 699; the slightly greater total of the two villages may be due to a small number of Hausa smiths in Kachichere Arna Village-area.[2]

326 [2] The designation Kachichere Arna, Hausa " Pagan Kachichere," implies the existence
411 of another hamlet or village, Kachichere Hausawa: the Hausa smiths of Kachichere are
567 famous, having settled there under the protection of the Sarkin Kajuru perhaps 200 years ago. These smiths seem to have been the source of swords among the Kagoro (and no doubt other tribes in the vicinity) which Meek and others have regarded as symbols of chieftaincy and of subordination to Kajuru: Smith, however, was told by Kagoro informants that the swords were given by itinerant Kajuru Hausa smiths out of Rahama, Kachichere, and other Hausa settlements, to those in Kagoro who were able to guarantee the safety of the smiths in their " unsettled " community, which suggests a system of commercially organized exploitation rare in Nigeria. Very little information is available regarding Kauru and the swords

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Kachichere

According to Smith, there are two communities of Aticherak origin in Kagoro District—Dussai (population 230) and Mafok (435): these have been so assimilated by Kagoro that they cannot seriously be considered as Aticherak, even though they have maintained a certain degree of integrity.

The people termed by Temple and Tremearne "Daroro" are apparently those called Kachichere in very recent years by the Administration of Jema'a Division: these Kachichere are located in a triangular area, Jagindi Station-Ungwar Audi-Nindam, some 35 square miles in area, virtually at the heart of Jema'a District, to the south of Kaninkon and 15 miles from Kafanchan Town. Their identity with the Daroro tribe depends on the accuracy of Temple's statement that Nindam (a Kachichere village, according to the latest information) is "the only town in their occupation," that is, of the Daroro. It is of interest that the account of the founding of Jema'a Emirate given by Temple, who appears to have been unaware of any connection between Daroro and Kachichere, tends to support, by strong implication, Administration's innovation in nomenclature.[38] The Daroro were "conquered and drive out [of Kachichere territory] by the Fulani, *c.* 1805–10." to their present abode. It is also significant that the high plains "undulating and dotted with hills" between Kachichere Area and Jagindi have been known in former times by the name Kachichere Plateau.

The most recent population figures available are those of Mathews (1934):

Village [39]	*Population*
Akwa	114
Danguwa (Dangwa)	196
Nindam Kogo (Nindam)	206
Numbu	247
Zangan Kogo (Zankan)	259
Total	1,022

According to the traditions collected by Brice-Smith and others in Zaria, Aticherak claim to have been the "original" inhabitants of the present-day Katab tribal area, to have extended hospitality to Katab immigrants, and to have been crowded subsequently into the narrow pocket which they now inhabit by the armed incursions of Kagoro, Moroa (Asolio), and Aten. They may have some special affinity with Atsam (Chawai) their neighbours on the north; at Lungu, informants have stated that all Aticherak are related to Atsam of Pari (cf. Ungwar Peri or Fari (Pari) in Jema'a District). They were subjects, apparently willing ones and as such special favourites, of the Sarkin Kajuru, before the Jihad, as were Ikulu, Kamantan, even the Kachichere, Fulani and probably others among their neighbours.[40] It is not known to what extent Aticherak of Zangon Katab District maintain relations with their kinsmen of Nindam-Daroro.

traced ultimately to the influence of that petty kingdom, but it appears that Zangon Katab was founded by Kauru, and Zango's fame as a centre of craftsmen suggests a similar system. (It will be recalled that Kauru is reputed to have been founded by a man of Wadai; the chiefs of Kajuru are said to be Beriberi—Kanuri—in origin.) Cf. tradition relating to dispersion of Maguzawa smiths from the environs of Kano City in the 14th century, reported by Temple.

[38] "Jema'a was founded by Mallam Usuman. . . . He went to Zaria . . . and received permission to enter Kachichere territory, where, with a following of cattle Fulani, he settled in the neighbourhood of Jema'ar Daroro—which probably received its name from the people Daroro inhabiting that mountain."

[39] Whatever its traditions of origin, Administration regards Akwa as assimilated by the "aboriginal" Numana peoples of Jema'a District, though the traditions of a miraculous local origin of the Numana on the Kachichere Plateau may indicate some kind of an early link with Aticherak. The present-day list of villages recognized by Administration indicates considerable dispersal since 1934; the list includes Ungwar Anga, Ungwar Audi, Ungwar Madaki, Ungwar Magaji, Ungwar Makeranta, and Ungwar Umaru, in addition to Danguwa, Nindam Kogo, and Zangan Kogo (Numbu has disappeared from the list).

[40] Some of whom, however, appear to have resisted the claims of Kajuru.

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
Ikulu
KAMANTAN

According to Temple, "a large proportion of the Ikolu are blacksmiths," which would seem to differentiate them from Katab, who have by all accounts no smiths at all, and apparently also from Kadara, among whom smiths are not numerous. It will be recalled, however, that the chiefs of Kajuru appear to have had some special connection with the smiths of Kachichere.

KAMANTAN

GENERAL: NOMENCLATURE: POPULATION: LOCATION: SOCIAL ORGANIZATION

Available information relating to Kamantan (Kamantam) parallels closely the brief description given of Ikulu.

According to Meek, their name for themselves is Angan (sing. Zamangan): the origin and meaning of the name are not indicated.

The Zaria N.A. Census of 1948–9 returns 3,634 Kamantan for Zangon Katab District and the Province. The Resident of Zaria's list of Village-areas, undated, (*c.* 1948), shows the population of Padan (Fadan) Kamantan, the single predominantly Kamantan Village-area, to be 3,343.**

The essential feature of Angan social organization, judging from Meek's notes, seems to be that "people who are related give their daughters in marriage more readily than they would give them to strangers; but cousins may not marry." Presumably "cousins" here refers to collateral relatives whose genealogical relationship is recognized, and the rule implies that the group of kinsmen whose relation to Ego can be traced genealogically constitute Ego's exogamous units. This system certainly differs radically from the normal Katab (but cf. Srubu, p. 63 above, where marriage rules appear to be comparable). Meek partially analyses the Kamantan tribe as follows:

"Wife-stealing" units	*Villages*	*Comments*
(1)	Kagal	2 related exogamous sections
	Ashin (Kaku)	2 non-related exogamous sections
(2)	Kaban	
	Kangun	
(3)	Agan [sic] (Fadan Kamantan)	Believed related
	Balil	
	Lena	
(4)	Yangan	
	Shokwan	

Only the first village named for each "wife-stealing" unit can be located on maps of the area. It would not be surprising if the various parts of Angan society were disparate, but more information is needed before further comment can be made.

The Kamantan tribe, comprising a single Village-area, is the only tribe of the Katab Group so far described which has, in effect, a tribal chief. The office is nowhere discussed, though Meek notes that the chief has a ritual sword (the origin of which is not stated).

observer to have described the Katab *obwai*-hut as "tall" (Meek notes that the hut is round in contrast to the usual style of building): in the Kadara area, on the other hand, many investigators have been struck by the unusual height of the "tsafi huts" and the extreme pitch of their conical thatched roofs. It has already been noted that the Katab *obwai* cult resembles in many respects the Kadara *dodo*-cult, and it seems possible that Ikulu, even if not a branch of Kadara, may have acted as a medium for the diffusion of the Kadara *dodo*-cult over the whole of the Katab area. Diffusion from the west seems, on the basis of the very scanty information available, more likely only because the *dodo*-cult is completely absent from a wide area of the High Plateau, whence Kagoro—who practise *obwai*—seem to have come, on the east. The chief of Ankuwa interviewed by Meek recognized the essential unity of the Kadara, Kaje, Srubu, and Ikulu *dodo*-cults.

** The difference is probably accounted for by inaccurate returns.